

er standard in these lines. May God help us to be really a progressive people. Despite the discouraging features I have mentioned, which I have noticed with the hope of hastening their elimination, and in spite of the taunts of some that we are progressives that do not progress, it is perfectly safe to say that, compared with our condition fifteen years ago and many of the conditions obtaining among those from whom the taunt comes our progress in all that is noble and good and abiding will stand very well a comparison with theirs when viewed in the light of a conservatism which conserves chiefly the relics of mediaevalism and ignorance that we left behind fifteen years ago in our struggling birth hour, and certainly those should not sneer who have learned more lessons of progression along the lines of heaviest resistance from the outcasts of their ignorant dogmatism and blind bigotry in the last fifteen years than in all their previous history. And, thank God, none but the ignorant and bigoted do thus sneer.

Forty of these churches take collections at regular services, 28 do not. This report shows that there are in these congregations 55 ministers who are more or less inactive. One hundred and thirty-eight deacons are reported, an average of not quite two to a church. In 54 congregations there are 492 subscribers to the EVANGELIST. These same congregations represent a membership of 4139. Thus it will be seen that counting five to a family, almost one half of the families are without the church paper, the only national means of communication between the local churches. Here again we must utter our protest. Here again our stinginess and lack of church loyalty is painfully apparent. In 21 congregations out of the 77 no subscribers to the EVANGELIST are reported, tho it is probable that in some of these the case was one of ignorance on the part of the reporter. Every family in the church should have the paper. If they cannot afford it, the church might send it to them.

There were 119 missionary sermons preached last year, while two brethren reported all their sermons such. While I doubt not that we have progressed here, yet it is not what we can report when we ministers shall give a greater and more systematic place to the subject of missions in our pulpit themes.

Of our young people 19 were reported as preparing for ministerial and missionary work. Whence shall come our future preachers? We must pray more frequently and more earnestly that prayer for more laborers. How much we need them,—men and women without the fear of man in their hearts, but who so abide in God and have his word abiding in them, that they may ask what they will and get it!

ASHLAND COLLEGE

Five observe Ashland College day. Fifty say they do not. We trust this day will be more generally observed. If it is, we feel sure an increased interest in its welfare and purpose will be manifested.

MISSION WORK

In almost every report mention is made of where mission work could be done. Yes, the field is ripe and the laborers few. But shall not this fact stir us as a church to greater efforts? I pray God it may. My pen fails me for words to express the deep longing this survey has generated in me to labor more abundantly for the Master who has committed unto us so great a trust. I trust it may also in you. Eight report that they have assistant pastors.

EDUCATION

Not so many young people among us are seeking higher education as I wish. Only 34 are reported. I hope Ashland College may stimulate our interest in matters educational.

Now Brethren, in conclusion, allow a few thoughts which have risen in my mind. Fifteen years have we been an organization. I trust that the work of these years shall not be found devoid of merit when the Books shall be opened.

But a greater activity and a better service must come now. God is calling us to greater things than our past achievements. Never before in our history were there such opportunities, never such a crisis to be met as now. We are entering on a new period of our history. We are waking to new calls of service, to the need of better methods and of deeper consecration, and our future depends on our loyalty to God's call in this crisis. The old leaders are gone or going. Brother Holsinger sits in shadows of life writing slowly and painfully the story of the church's birth. The once forceful pen is almost quiet. But from out those shadows he watches with unflagging interest but with failing strength the tendencies and temper of the church of which he was once the leader. Well he planned and right manfully he fought and conquered, but other leaders are here and other minds direct the church. Whither do we tend? How goes the battle? God calls us to sacrifices like all heroes and martyrs must make. Will we ministers and members be men and do our duty, or craven cowards in the greatest crisis of the church baptized to carry a whole gospel to a lost world? Will the church kill her sins and remedy her mistakes, and go on to the fulfillment of her mission, or will she huddle them closer, turn her back to God's call to follow him and die a selfish, ignominious and infamous death? Let the books of Eternity answer. But, I believe and trust it shall be the former. God grant it!

Dear brethren, I have put this report before you with the prayer that it may help some of you to see the faults which are found among us, to incite us to more systematic method and greater zeal, and to stir up some of the churches which have not yet reported in either of the last two years to report at once to me on the blanks sent. If you have no blanks, drop me a card. Unless you send in at once your church must go unreported in the coming conference.

After the Adventists

The *Carleton Leader* has this to say of Brother McFaden's sermon on the Lord's Day:

Pastor McFaden's sermon at the Brethren church last Sunday evening was an able discourse. The subject—The Lord's Day, previously announced, drew out a large congregation in view of the fact that the meetings at the tent by the Seventh Day Adventists have been in progress for some time, and the people wanted to hear the other side. They heard the other side in no uncertain tones, and the arguments produced by the preacher obliterated any doubts that might have been entertained by any great number of the people present, as regards the day to observe. The first day observance has an able advocate in the Brethren pastor.

Milledgeville Notes

We are having pleasant out door union services during the hot evenings of the summer.

The meetings are held in Brother Myers' grove, and the pastors of the three churches take turns in preaching. We hope the result will be more love and less strife among the churches.

Our business meeting passed off harmoniously on the evening of the seventh. Delegates were appointed for the general and district conferences. It was decided to allow Brother Gillin and myself to exchange revival services this fall. A unanimous call was given the present pastor to remain another year.

Brother Talley and family and Sister Gibbins have come and gone again. Both Brother Talley and Sister Gibbons preached for us while here. The brethren and sisters were glad to hear their voices once more. Our prayer meeting is still interesting. Onward and upward is our desire.

R. R. TEETER.

Pioneer Minister

We take the following from a Wyandot, Michigan paper:

Rev. A. Price, of Nashville, Barry county Mich., visited Mr. and Mrs. Job Matteson, in Salem township, Sunday, with whom he became acquainted over fifty years ago while preaching the gospel in the wilderness then constituting Wyandot county. Mr. Price was a resident of Richland township at that time, and after about eight years of religious work in this county he removed to Indiana, from whence he finally took up his residence in Michigan. He claims to have preached the first funeral sermon delivered in the Presbyterian church of this city, now torn down to make room for a new edifice. His first marriage ceremony was performed south of Upper Sandusky, the contracting parties being James McLaughlin and Anna Harris. Rev. Price has been actively engaged as a minister for over fifty years and tho he gave up his regular circuit five years ago, he yet preaches at times while visiting old acquaintances at different places. He is indeed a veteran worker in the Lord's vineyard.